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The assumption of the name of Solomon by Koheleth is explained and justified on the theory that Koheleth actually believed himself to be a sort of Solomon *redivivus* and hence qualified to speak in the name of Solomon. This view the author ingeniously defends by calling attention to the fact that John the Baptist came in the spirit and power of Elijah, and that the Jews held that Elijah, or Jeremiah, or one of the prophets, had reappeared in the person of Jesus. In view of the extensive employment of pseudonyms by the writers of the centuries just preceding the Christian era, one may ask whether this theory is not more ingenious than convincing.

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An Introduction to the Bible for Teachers of Children: A Manual for Use in the Sunday Schools, or in the Home. By GEORGIA LOUISE CHAMBERLIN. Chicago: The University of Chicago Press, 1904. Pp. xxxviii + 206. \$1.

Many who have passed through a painful process of reconstruction of thought, necessitated by adopting the conclusions of historical criticism of the Bible, have wondered whither the children of today can be taught in such a way as to spare them similar perplexities. To all such Miss Chamberlin's *Introduction to the Bible for Teachers of Children* should be most welcome. The book is written from the standpoint of the moderate school of criticism, and presents the biblical material in such a way as to make it clear that the point of view of a reasonable criticism is the natural view also for the unprejudiced minds of children.

In form of presentation the book is far removed from "Biblical Introductions," technically so called, yet the result of its inductive method of study must be the acquisition of as large an amount of knowledge, belonging strictly to the field of biblical introduction, as can possibly be acquired by ordinary children at the age of twelve years. The effort to give young people of this age a general introduction to any great literature may seem chimerical to those who are familiar with the fragmentary material and method of present Sunday-school courses, or even with the public-school beginning courses in literature.

The author does not expect more than a good teacher, in a school where there is a reasonable spirit of work, can accomplish in securing a "handling knowledge" of the Bible, together with the memorizing of a number of

beautiful and important passages, the Ten Commandments, and the names of the books of the Bible and of the apostles. In addition to this knowledge of facts, the pupil will be introduced to a reasonable method of biblical interpretation, which can be developed and perfected as the years go on, and will never need to be completely reorganized.

The course, as a whole, is divided into two parts, the first of which deals with the books of history and story from the Old and New Testaments; and the second, with the books of sermons, song, law, letters, and vision. In each lesson the teacher is clearly instructed how to master the material to be taught; and, more than that, how to acquire such a background of knowledge as to free teaching from the mechanical character inevitable when one knows only so much as is to be taught. The paragraphs on the preparation of the lesson are followed by suggestions and directions for its actual teaching. These are full enough to meet the needs of teachers who are not very resourceful and original themselves; but free enough to leave the independent teacher unhampered.

One of the most interesting features of this course of lessons is its persistent effort to enlist the co-operation of parents. Suggestions for their guidance in supplementing the work of the teacher are appended to each lesson; and, if any class can secure home co-operation in the way here outlined, there will indeed be a new era begun in that school. The book is thus designed to be placed in the hands of teachers and parents, while the pupils are to use Bibles and notebooks only.

Few suggestions as to possible improvements in the book need be made. From the standpoint of biblical criticism it seems unfortunate to place the book of Job so definitely as a product of the exile, when a post-exilic date is so very possible; and, in the study of Jonah, one regrets that the author has not suggested the interpretation of the great fish so beautifully presented by Professor George Adam Smith, in his *Book of the Twelve Prophets*. From the pedagogical standpoint, many would consider it sounder method to have the pupils do more of their home reading in advance of class discussion, rather than afterward; then the teacher might bring out more of the facts by question and do less of the talking in class. This is a matter, however, that must be governed in no small measure by local conditions, such as the size of the class and the methods to which pupils are accustomed in their day school.

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